

THE MOAN OF THE TIBER,

Mr. Phelps, entitled "The Moan of The Tiber," and dealing with the H. O. G. S.—the Roman Catholic Slave Pen Laundries. It is a powerful tale, bold and true to existing conditions, yet fascinating and rich in love and human interest and will delight all readers. This story will be followed in The Menace by Mr. Phelps' GREATEST ANTI-PAPAL NOVEL, dealing with THE DAYS OF LUTHER AND THE REFORMATION.

by Guy Fitch Phelps. Immediately following the conclusion of "The Black Prophet" we shall publish a thrillingly interesting story by

THE ROMAN CATHOLIC POLITICAL MACHINE: THE DEADLIEST MENACE TO FREE INSTITUTIONS AND LIBERTY!

ROME'S PRETENSE AND PRACTICE UNDER X-RAY

Actual Practice and Conditions in Massachusetts and Louisiana Belie Rome's Constant Denials of Political Activity and Her Boast of Being a Great Moral Teacher

BAY STATE DEMOCRACY IS ROMANIZED

Popery Captures Entire State Ticket from Governor to United States Senator—Ten Out and Out Papist Candidates for Congress With But Four Dependable Americans—American Majority in Massachusetts Should Have Something to Say About This

HOW are the mighty fallen! While Americans tranquilly slept under the soothing assurances of cardinal and knights that the hierarchy was not in politics in the land of the Pilgrim Fathers, Rome has so nearly stolen their birthright as to foist practically a straight Roman ticket upon one of the great political parties. Will the patriots of Massachusetts submit to this outrage? We shall have their answer in November.

When honest Democrats go to the Massachusetts polls, they will find the following Roman Catholic ticket printed where the Democratic ticket should be: for governor, P. W. Mansfield, papist and Knight of Columbus; for lieutenant governor, T. P. Riley, papist; for state treasurer, H. N. Teague, papist; for state auditor, J. B. N. Sullivan, papist; for attorney general, J. J. Donahue, papist; for secretary of state, L. R. Eyges, papist; for U. S. senator, J. F. Fitzgerald, papist. Of course Rome is not in politics!

In ten congressional districts the fundamental Democrat will find the names of such papal subjects as Timothy Collins, T. M. Connor, Michael Scanlon, Michael Phelan, Peter Tague, Hibernian Hogan, and Mickey Murphy, to say nothing of the notorious James A. Gallivan, all masquerading as Democratic candidates for the national house of representatives where they hope to serve their blessed pope by the diversion of public funds to papal purposes and the enactment of anti-American laws.

What a dose the Roman political machine has here concealed for true Americans! Will the genuine Democrats of Massachusetts swallow it? We think not. A good majority of Massachusetts voters are yet free from allegiance to the papal sovereign who commands the service of these candidates. It will take non-papist votes to elect this galaxy of papal satellites; and we have too much faith in this free majority to think that it can be so prostituted.

The coming November is the time of all times to determine who rules Massachusetts—the people of that state, or the pope of Rome. It will also afford an excellent opportunity to discover whether the pope's overgrown cardinal can destroy Massachusetts democracy to destruction in the pitfall of papal politics.

This whole aggregation of hyphenates, lined up on the official ballot to Romanize Massachusetts state government, are as much alike as the several peas in a green pod. All have kissed the blarney-stone and never miss an opportunity to perpetrate orations setting forth the glories of Rome and the failure of American civilization. Gallivan has distinguished himself already in congress in all varieties of papist activities from press-murder legislation and denial of the Philippines' right to independence to efforts at fomenting war with Mexico and Great Britain.

It would indeed be utter folly for Massachusetts to consider for one moment giving to any of these persons the positions of prestige they seek. Viewed in the light of the recent history of papal control in the Bay state it would seem that no thoughtful person not interested in advancing the temporal power of the pope could lend support to these candidates who seek election on the Democratic platform.

The Fundamental Issue

Let us consider for a moment what that recent history has been.

In the first place we will discover the "Hidden Hand" of Rome at work while Eugene Foss was governor of Massachusetts, from 1910 to 1914. It was then that the political Romanists though behind the curtain were much in evidence. The hierarchy, as is always the case, very much desired the patronage of the courts and it was Governor Foss who, though apparently independent of papal control, appointed eleven out of thirteen judges from the ranks of the papal contingent; and this in spite of the fact that Massachusetts is overwhelmingly Protestant and that all of the greatest educational institutions of New England, from Harvard down, are of that character which Rome so little admires. In the face of such facts no sane person can conclude that any Protestant governor could or would appoint, without a vast amount of outside pressure being brought to bear, such an array of Romish judges. Political accidents of this nature are not recorded in history. Acts of this kind are approached and executed with a great deal of consideration and a cautious weighing of the effect to be produced.

It is believed, however, that in the latter days of his term of office Mr. Foss became keenly aware of the true nature of the political activities of Rome, for it will be remembered that when the banquet was tendered President Taft in Boston the seat next to the president was demanded for Cardinal O'Connell on the plea that as a "Prince of the Church" he was entitled to precedence over the governor of the commonwealth.

Mr. Foss resented this arrogant assumption and refused to attend the banquet, an act which cost him his popularity in Roman circles, and since then he has not been in favor with the Roman Catholic electorate.

In the second place, having secured by the well-known papal methods the control of the Democratic machine of Massachusetts, Rome secured the nomination and election of a Democratic slate, all the nominees of which with two exceptions, were Romanists. Many of the candidates, including the governor and lieutenant-governor, were prominent Knights of Columbus. This ticket was re-nominated with Governor Walsh at the head in 1914. However, it was not until this year that Rome became bold enough to place a ticket in the field, so nearly Roman in its entirety as to annoy even those who are acquainted with papal practice. Think of it, seventeen candidates on the congressional and state tickets—without taking into consideration those running for the general assembly! We can hardly agree with "Prince" O'Connell's declarations that Rome is not in politics when his own success in placing such an array of papists on a single ticket so utterly belies his statement.

Financial Favors at Stake

It should also be remembered that Rome has much at stake in Massachusetts by reason of the proposed constitutional amendment which would forever make impossible in that commonwealth the appropriation of public funds for sectarian institutions. Rome has of late years secured financial patronage for such institutions as Carney hospital, and well known representatives of the hierarchy have claimed that Rome should have a division of the public school funds. The above mentioned amendment which is so vital to the fundamentals of our liberal democ-

cracy because it would enforce the absolute separation of church and state, is probably one of the chief reasons why Rome is so anxious to gain political control of Massachusetts.

In this connection it will be remembered that 10,000 Romanists last April indulged in one of the most disgraceful riots at Haverhill which the tools of the hierarchy have ever attempted when Thos. E. Leyden sought to speak in that city in favor of this amendment and our free schools, and it is perfectly safe to say that these same 10,000 Knights of Columbus and other props of the hierarchy will vote solidly for this Roman Catholic ticket that is today masquerading under the Democratic name.

So long as Rome wars on ORGANIC LAW and seeks to inject her monarchial, papal theories into our government, and secure special favors for her organization, the only way possible to keep sectarianism out of our government and to preserve our free institutions is to keep Roman Catholics out of office. So long as the amendment prohibiting the state from appropriating public funds for sectarian institutions remains unpassed, so long, and longer for that matter, will Rome endeavor to gain control of the commonwealth of Massachusetts, but with such an amendment as a law one of the grave dangers menacing to our free institutions

will be removed and the fundamentals of our government in that regard will in a measure be safeguarded.

Rome's Censorship of Press

This amendment occupies an important place in the politics of the Bay state—whether Rome will admit it or not.

All the energy of Rome's oath-bound organizations was brought to bear in 1914 to defeat for nomination two members of the Republican party who had championed the proposed non-sectarian amendment, thus was the fact that it is Rome who does not wish to keep religion out of politics most vitally emphasized.

It was then that an author of national reputation, a paid contributor to leading magazines and periodicals, including three Boston daily papers, wrote a letter giving reasons why, as a believer in the fundamental democracy of the fathers, he favored the amendment and disapproved of the efforts to defeat these upholders of non-sectarianism. The letter was temperate, and carefully refrained from any attack, direct or indirect, on any church, though standing strongly for the democratic theory. Only one daily, "The Christian Science Monitor," would publish this letter. This incident is strictly typical and illustrative of the success of the effort to prevent free discussion of fundamental democratic propositions which conflict with the political ambitions of the church of Rome in the republic today.

Massachusetts has a real issue before her this year, and it is for her citizens to say whether this great commonwealth shall remain a state of schools, marked by general intelligence, prosperity and intellectual hospitality; or become a Romanized state marked by ignorance, intolerance, and allegiance to a foreign sovereignty.

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LOUISIANA'S HOTHOUSE OF IMMORALITY

Under the Acid Test of Experience Rome's Boasted Parochial and Religious Training Has Failed to Produce Desirable Results—New Orleans Has for Centuries Been Dominated by Roman Catholicism and Has the Largest Vice Area of Any City in the United States

In number 282 of The Menace, (date of September 22), we considered the timely and vital question, "DOES ROMAN CATHOLIC RELIGIOUS TRAINING MAKE FOR MORALITY OR CRIMINALITY?" And at that time we cited as a concrete example of the effect of this training the prison population of the state of New York as given in the official statistics. There we found that though the Roman Catholic population in the state of New York was considerably less than one-third the entire population, in the state penitentiaries there is a Roman Catholic majority, greater by far than the Protestant, Hebrew and all other classes combined.

In this issue we give our readers another equally impressive concrete illustration of the fruit of long generations of dominance of Roman Catholic religious training under our flag. And here we will find a story of shame quite as startling and deeply suggestive as that shown by the official prison statistics of New York.

THE recent convention of the American Federation of Catholic Societies in New York was largely given over to self-glorification. From cardinals and bishops down to lay "knights" and "ancients" the claim of superior "respect for law," "loyalty," and "morality" for Roman Catholics was boldly and persistently emphasized.

Their parochial and religious training were advanced as the true panacea for real or imaginary ills and dangers that confront the republic. Cardinal O'Connell, even with the shameful spectacle of unparalleled criminal lawlessness and mobocracy of last April at Haverhill, Mass., indulged in by over 10,000 faithful sons of his own archdiocese staring him in the face, had

the effrontery to claim superior respect for law and loyalty for Roman Catholics, and since the New York convention the Roman Catholic press has continued its chorus of boasts relative to the beneficial effects to the cause of morality of Roman Catholic education and religious training.

Perhaps nothing about the Roman hierarchy in its relation to the general public is so striking or remarkable as its offensively exaggerated claim for superior morality and respect for law and order, unless it is the astounding absence of these very things as is shown whenever we apply the acid test of history or of present day facts to the claims. And this is precisely why Rome demands that she be accepted at her own face value while indignantly rejecting any suggestions that her claims be brought before the bar of impartial investigation where they may be properly examined in the light of historic facts.

Since Rome shrinks from meeting the issue in the democratic way, it remains for all friends of free institutions and liberal democracy to place over against her frail pretenses the facts as shown in concrete and typical cases.

In our recent examination of Rome's claim that her religious training was needed to promote law-abiding citizenship, we went to the state prisons of New York in order to see whether the exalted claim for parochial and Roman Catholic training was borne out in the prison statistics, which in that event of course would show a very small percentage of Roman Catholics in the state penitentiaries. However, it will be remembered that though Rome was represented by less than one-third the entire citizenship throughout the state; in the penitentiary the Roman Catholics were largely in the majority, showing that she had a tremendous preponderance of ratio in the criminal population. Now we wish to give our readers another concrete example of the fruit of Roman Catholic training. Here again we will see that the facts are the exact reverse of the pretenses of the hierarchy.

An Ancient R. C. Stronghold

Stretching far back to the early colonial period, New Orleans has been under the dominance of the Roman Catholic church. Generations have been born, have wearily passed over the stage of life and disappeared. France, Spain, our republic and England have claimed or struggled for possession of this "Queen City of the Southland," but under all the various flags that have floated from her public buildings, the dominance of Roman Catholicism as the master religion or pre-dominating religious influence has remained, to such a degree, that New Orleans often, and doubtless very truly, has been termed the most Catholic city in America.

Other cities, owing to the vast influx of immigration from old world Roman Catholic lands, have become nominally Catholic, or to be more accurate have fallen under the blighting influences of the Roman Catholic political machine. But such is not the condition that has obtained in New Orleans. Here Roman Catholicism has been indigenous and has remained dominant.

Here, therefore, as nowhere else in our commonwealths can we best judge the fruit of Roman Catholic religious training and see the effect in the moral life of the city.

Now what do the facts reveal?

SPEAKING OF RELIGIOUS PREJUDICE!

We are not guilty of an injustice when we declare that a prime object with many Protestant missionaries is to discredit the Catholic church. To attain that end they will not scruple at lies. We will never forget the wholesale lying in which they indulged at the Panama Congress when they insulted the entire womanhood of South America.

These are virtually the words of Cardinal O'Connell, since they appear on the editorial page of his official organ, the Boston Pilot of September 23rd. One naturally wonders how self-respecting Protestants enjoy such vituperation from a prince of the papacy. Such outbursts from official Rome must be rather disconcerting to those ultra-loving Protestants who criticize The Menace because of its plain language, and who go out of their way to apologize for popery.

ARE MANY PROTESTANT MISSIONARIES DEFAMERS AND LIARS? DID PROTESTANT MISSIONARIES USE THE PANAMA CONGRESS AS A MEANS OF INSULTING THE ENTIRE WOMANHOOD OF SOUTH AMERICA? They either did, or they did not. WHAT HAVE THEY AND THE PROTESTANT PRESS TO SAY ABOUT IT? Will they maintain silence in the face of such charges TO AVOID EXCITING "RELIGIOUS PREJUDICE?"

Papists are horribly outraged when the patriotic press mentions such convicted criminals as Priest Ulrich; but this organ of the Irish-American cardinal insults Protestant missionaries and thereby wins the approval of those pseudo-Protestants who love popery and hate the patriotic press.

We should like to have our readers call the attention of every Protestant publication in the United States to this characteristic snarl of the Boston cardinal's official organ, and to ask each Protestant editor what the effect of such reckless attempts to stir up religious prejudice must be on the average papist mind? WILL THAT SORT OF THING ALLAY THE PREJUDICE WE HEAR SO MUCH ABOUT? Will such sweeping, false, and intemperate charges, made by a high representative of the pope, promote good will among papists and Protestants?

Perhaps Cardinal O'Connell felt justified in permitting this characteristic example of Roman Catholic intolerance and unreasoning prejudice to go forth and further poison the minds of the Catholic laymen because he had before him the recent example of the same reckless spirit of intolerance and disregard for truth in the notable utterances of the present pope.

On the 21st of last November, Pope Benedict XV addressed the Society for the Preservation of the Faith in Rome, and on that occasion according to the Boston Pilot's verbatim report of this speech as published in its issue of December 25th, the pope thus refers to the scholarly, God-fearing ministers of the Baptist, Methodist, Presbyterian and Lutheran churches who have been sent over from America to preach and teach in Rome:

"What is it that these emissaries of Satan do who in the midst of the Holy City raise temples, within which, the true worship is denied to God, who establish pestilential chairs for the spread of error in the midst of the people, and who, with full hands, scatter broadcast lies and calumnies against the Catholic religion and its ministers. These diabolical arts are so many assaults against the children of Rome."

The pope continued by declaring that "the conspiracy of these thieves should be destroyed."

It would be impossible to find stronger or more convincing evidence of the shallow and hypocritically insincere Jesuitical character of Messrs. Scott and Callahan's committee on "religious prejudice" than is here shown in the recently published words in the personal organ of Cardinal O'Connell, and in the utterances of the present pope, who to all loyal Catholics stands in the place of God on earth. Verily, verily, the pretenses and the practices of Rome brazenly contradict themselves at every turn.

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Gambling, Drink and Social Evil

In the New Orleans American for January 18, 1916, the findings of this report were given in an extended paper from which it is shown that that trinity of moral degradation, gambling, drink, and the social evil are appallingly blighting the city's life, sometimes in defiance of law, sometimes in connivance of law-enforcing public servants, and sometimes because of the absence of proper restrictive legislation.

Gambling, since 1870, has at intervals been the subject of much legislation, due to the general nation-wide agitation and education on this subject.

The commissioners found in their investigation that these statutes were being flouted, and outlawed gambling machines were in active operation in various parts of the city. One man had sixty-five such machines being operated on a commission of the winnings. Though lotteries since 1894 are outlawed, it was found that raffle wheel and clock, as well as faro and roulette, were in operation during November. On the subject of poker playing, the commissioner reports according to the American that:

New Orleans is one of the few cities in the United States where the tourist can see gambling with chips or money conducted openly and lawfully seven days in the week.

There are in New Orleans about 2,200 bars, and if, as the American points out, the daily receipts of these saloons are reckoned at the low average of \$20 dollars each, it would aggregate \$44,000 a day or \$16,000,000 a year. The American in referring to this vast sum worse than squandered in drink in the city, says:

This is nearly half the state's annual liquor bill, (\$35,000,000), but it does not include the resulting pauperism, insanity, and crime. The drink traffic is undoubtedly the city's heaviest financial burden.

How are Sunday laws observed in this "most Catholic city of America?" On this point the commissioner's report as given in the American is as follows:

Act 18 of 1886 requires the closing on Sunday of all saloons and bars. That law is so generally violated that diligent search failed to disclose a saloon which observed it. However, all saloons, like tobacco stores, are equipped with draperies and screens on Sundays to conceal the unlawful acts within. At a barroom near the terminal station there were two signs, "Open," placed in front of the draperies which gave the impression that this saloon was closed on Sunday.

It is not however, till we come face to face with the social evil, that surest of all barometers of the moral health or degeneracy of a community, that this great stronghold of Roman Catholicism appears in its most appalling light.

Where Vice Is Rampant

Here the moral leprosy that has sealed the doom of cities, nations and civilizations since the days of Sodom and Gomorrah is more brazenly and nakedly in evidence than in any other American city.

This city of New Orleans—this throne room of Roman Catholicism,

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